13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

805 calendar issued by the government printer. The only virtue [213] of this calendar seems to lie in its possession, not in its use. Dated days are of no significance to the villager except to mark off one Sunday from another and this function is performed equally well or better by church-bell and pulpit-announcement.

212 So far we have been referring to the average villager. [644] The village-overseer and the church-pastor make more use [793] of reading and writing than the villager. For them these techniques are necessary for the study of government or church reports and notices, for the compilation in turn of their own reports. A few others in the village may also try 212 to make effective use of their reading ability. Thus a village 875 school teacher, home in Pangai on vacation, had developed 829 an interest in world affairs through a chance gift of a copy of *Reader's Digest*. Even the simplified English of this magazine was much too difficult for him, and it is doubtful whether he will long keep up his study of the magazine. One [554] suspects that his initial and only interest in it was based on [123] the prestige gained among his fellow-villagers by his apparent ability to discuss with us "in English" obscure subjects whose text was so obviously derived from what to the ordinary villager was the very mysterious page of an English-language magazine.

212 Another villager interested in the use of his skills is [451] Biukala. He carries on a very simplified book-keeping to provide a rough check on the sales of his garden-produce. He is an assiduous student of Biblical commentaries which he borrows from the missionaries in Neiafu. He writes an 212 occasional letter to his aged mother in Tongatapu. He is 197 very keenly interested in keeping alive these skills which he 829 has observed white men such as church-missionaries using so frequently. Here the incentive to use reading and writing techniques of white culture is far stronger than for the average villager. But this comes about from the fact that Biukala, for obscure personality reasons, is much more interested in adapting himself to the white man's culture than he is to the folk-culture of the village. This is particularly evident when Biukala talks of the future he has planned for his son, now a child of barely two years. For this child he talks of professions such as engineering,

13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

574 342 592 584 571 four or more parties were held during the sixteen day period were large; the one in which nine were held is the large house of the village overseer—men drift in there to pick up any late gossip, to discuss island affairs; Biukala's house is large and cool with a spacious verandah where the party could continue even though the household-head retired to an inner room to sleep; in Hausia's house, the eldest daughter, besides being a skilled *kava*-maker, was an attraction to the village youth.

574 461 Most of the morning and afternoon parties were small and were held at the houses of elderly men (three of them church-pastors, one the village overseer) not actively engaged in daily agricultural work. The evening parties were much larger and usually attended by the men who had been gardening and working during the day. *Kava*-parties are regularly held after Sunday mid-morning church and dinner. They are also customary in the afternoons when the men feel that the seasonal agricultural work is such that a morning's work only in the bush plantations is sufficient. [276] Visitors to a household from another village are always offered *kava* as a gesture of welcome.

276 432 [249] The roots used for making the *kava* may either be bought in the village store or else obtained from the plantation. The *kava*-plant is slow growing. Not all men have the patience to plant, wait for maturity, then dry properly. Nor do all men have the money to spare for store-purchase.

276 Note was made of those contributing *kava*-root to the parties. Some twenty men contributed: nine men once each, five men twice each, five men from four to six times each, and one man fifteen times. This last man is generally considered

276 574 521 to be the foremost *kava*-drinker in the village, something of an addict in fact, whose consistent and frequent attendance at *kava*-parties is a matter for village gossip. The gossip is tempered slightly by the fact that the addict is a school-

[895] teacher who can support his household to a large degree by his small monetary income and rely upon the services of his father to look after the household gardens.

574 Frequency of attendance at parties is shown by the next table.

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

643 646 father, did not read well. The Speech consisted of the usual Ministerial platitudes, congratulations upon 'our cordial relations with the other Powers," and promises for the future. The allusion to the past was very brief. He, the king, gave thanks to God that these clouds were happily dispersed, and left it to the Legislature to provide for the future by revising all the laws and regulating finance. [177] [829] [875] [759] Convinced that their efforts in pursuit of civilisation would not be crowned with complete success until they mastered another language besides their own, and that national prosperity could not be assured unless the population ceased to decrease, he had provided them with a schoolmaster for their minds and a doctor for their bodies. In conclusion, he commended them to God, and trusted that there would be no more dissension between the Churches—the expectation which, in the present temper of the missionaries, is, of all those contained in the Royal Speech, the least likely to be realised. The king interrupted the Speech twice, telling the reader impatiently to speak up.

It had been intended to unveil a picture of the king, but almost before Taufaahau had articulated the closing words, his Majesty rose and strode out as he had come, with the air of a man who has loyally discharged an irk- [533] some duty. The band dash recklessly into the triumphal march from Tannhäuser, struggle awhile, and arrive breathless at the end within a bar or two of one another.

646 574 The senators streamed away to their quarters at Pangai to disrobe; the guests strolled home to doff their finery. The morning had been devoted to propriety; pleasure was now to have its turn. In half an hour not a black coat

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

the words, "We feel confident that God will avert religious 646
strife, for He is the God of peace," I saw a cynical smile curl the lips of Hoho the Romanist, who has a stronger sense of humour than the others who are in the secret of the Mission politics.

The Address had been voted, and we were congratulating 634
ourselves that the Vavau party had decided to reserve 646
their grievances for a more fitting opportunity, when we discovered Manase, the Governor of Vavau, upon his feet, wearing his usual expression of apostolic saintliness, but labouring under some mental excitement. We had not expected an attack from this quarter, for it had doubtless been conveyed to Manase that there was a proposal before the Cabinet to impeach him for disaffection. Instigated by Mr W——, the disappointed schoolmaster, he rushes blindly on his doom. "The Address is good," he says, "with one exception. Why was a schoolmaster appointed without consulting the wishes of Vavau?" Three 645
Cabinet Ministers rise at once. "Is it becoming," asks 646
the Auditor-General, "in a governor appointed by the 634
king to question his Majesty's action?" The House murmurs. The unfortunate Manase would explain; but the House wants no explanation, and he has to sit down, crushed and humbled. Tukuaho whispers to me that it 645
is a good opportunity to reassure the House as to the 646
truth of a rumour that Mr H——, the College master 875
appointed by the Government, is a *failautohi* and not a *faiako*. As the words both mean "school-teacher," it seems to my untutored ear to be a distinction without a difference, and I fail to grasp the full significance of the rumour. In the whispered explanation that

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

follows it is borne in upon me that *faiako* has the restrictive meaning of professor, and that Mr H——'s enemies have put it abroad that he is a mere schoolmaster and no professor. I am able to reassure the House on this point with a clear conscience, on the authority of no less a personage than the Minister of Education of New Zealand.

By the time the Address had been despatched to the king by the hands of the chief clerk the wooden drum had begun to beat. Aged Nobles, whose eyes had been getting dim, and whose heads had fallen forwards, started and straightway threw off twenty years of their burden of life. The whole House fixed its gaze upon the clock. It was the dinner-hour, and the Speaker, with an indulgent smile, adjourned the House. A stream of black-coated legislators hobbled to a long white building a few yards away, and besieged the doors as if it were the pit entrance to a theatre. A bolt was drawn, and both Houses surged inwards. There were two long tables, each accommodating forty guests,—the one reserved for the Lords, and the other for the Commons. The ministering damsels were ordered to appear in a white uniform, without lace or other ornaments. They had treated the order with the scorn it deserved. The ox-eyed Sau, breathing propriety with every sigh, was dressed in white satin trimmed with furniture lace, and had a crimson sash tied coquettishly round her waist; the demure Vika—demure only in the presence of her elders—had broken out in bugles of jet and a cincture of native cloth. The trader who supplied her striped *vala* would be sold out of that pattern on the morrow, for the fashion in Tonga is set by the pretty girls.

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

man was Taufa-ahau, now known to the reader as "King George." Let us see, then, how his mind became enlightened and convinced at the very outset of his notable career.

At the time when the Tahitian teachers and the first English Missionaries arrived in Tongatabu, Taufa-ahau was in the habit of making frequent visits of state and courtesy to the old king, Josiah Tubou; and on these occasions he did not fail to make many inquiries about the new religion that had been brought to the country. He heard and saw for himself much that made a deep impression upon his naturally keen and powerful intellect. He perceived the infinite superiority of the simple yet sublime doctrines of the Bible, and the purity, as well as the simplicity, of its worship, when contrasted with the enslaving and absurd puerilities of heathen priestcraft. So early, indeed, as the beginning of 1828, he had earnestly expressed a desire for the presence of a Missionary in Haabai. But, even before then, he had taken the most solemn oath of which, as a heathen, he was capable, declaring that he would cast away his idols, and no longer listen to the lying priests. Nor was this done in secret; because, from that time, he voluntarily abandoned various heathen amusements to which he had been addicted; and he began to observe, in some measure, the sanctity of the Sabbath day, by ceasing from all his ordinary occupations. So anxious was he to make a beginning in the service of God, and to initiate the instruction of the people under him, after the example of the Missionaries in Tongatabu, that he employed the services of a rough, ungodly sailor, then residing under his protection, to trace the letters of the

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

alphabet upon the sands of the sea-shore, for the benefit of those who wished to learn; and he ordered the same man to conduct prayers to the God of the foreigners, in a house which he devoted to that purpose. Strange sight! A poor, graceless wanderer, from the land and the religion of his fathers, compelled, by the imperious will of a heathen chieftain, to do homage to the God whom he, the *baptized* heathen, had disowned and disobeyed, but after whom the unbaptized heathen himself was now seeking, if haply He might be found. As yet Taufa-ahau had not bowed the knee to Jehovah; but he was always present as an onlooker, with a few of his people, when the poor sailor "said his prayers." Amid this fitful glimmering of light upon Taufa-ahau's mind and character, there were sufficient indications of a mighty struggle within his breast, and evidences also of the moral courage, force of will, and fixedness of purpose, which have ever been the attributes of the great and good.

In 1829, Taufa-ahau undertook another voyage to Tongatabu to beg for a Missionary. No one could be spared, at that time, from the work in Tongatabu itself; but the Missionaries proposed that he should take back with him a young native teacher. This, however, he peremptorily declined. The very man who was content to listen to the words, and prayers, of a poor castaway white sailor, rejected with scorn the proffered service of one of his own race. But what was the issue? Was this a case for which *native agency* was inapplicable? If nothing but native teaching could be had, would Christianity be rejected? Far otherwise. Taufa-ahau was soon taught to esteem and value even native aid: and we have seen, in our previous pages, how

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

His schools do him great credit. At noon we sailed for Tefoa, a small island, inhabited by some fishermen. We found it almost deserted. Held no service, but went on to Matuku, which we reached after tacking three or four times. Here I did not preach, but met and examined the school. From Matuku, we sailed to Haafeva, arriving there shortly after the sun had set. Preached to a large congregation by lamplight.

25th.—This morning examined two of the schools. The children's school, under the charge of David Jiale, reflects great credit upon his industry and ability. The singing was excellent. Jiale is one of the best men sent out from the Training Institution at Tonga; and this case shows the value of a regular training for our schoolmasters.

From Haafeva we sailed for Fotuhaa, an island very seldom visited by a Missionary, owing to its isolated position and inaccessibility. Arrived there about two P M. There is only one small and dangerous opening on the shore of this rocky and precipitous island. There is not even a fringing reef; but the full force of the open ocean sweeps against the cliffs. The usual landing place being impracticable, owing to the prevailing wind, we made for the lee side, in search of some favourable spot. At one place we discovered a number of men descending the rocks, who signalled us to land there. We therefore stood in as near as possible, took in sail, and let go the anchor. Upon this one of the men on shore sprang from a cliff twenty feet high, and swam off to the boat. By his directions, we altered our position a little, dropped the anchor again, abreast a ledge of rock, where a number of men were by this time congregated to give us help.

794 183 554 garded highly by others, and even whether or not he is regarded as a good marriage prospect.

794 554 Because of the importance of the Church in Tongan villages and in the larger society, most men try to achieve position within it. In [793] Puke there is no ordained minister but fourteen of the village men are [875] lay preachers (tangata malanga); one of these lay ministers acts as [565] Sunday school teacher. The recognized head of the village church is the noble, who is also one of the lay preachers.

The church reflects several important aspects of village life and the seating arrangement as shown in Figure 1 illustrates several principles of Tongan behavior. Village leaders are seated close to the pulpit, the noble is seated so that he is above and separated from the rest of the congregation, and the age and sex divisions are also apparent.

794 793 554 574 There are several indications of the importance of the church in the community. The congregation of the Puke church attempts to have an ordained minister come and deliver a sermon at least once a month. On such an occasion the visiting minister receives treatment appropriate [276] to a noble. Kava is prepared for him prior to the church service and a feast contributed to by most members of the community is held after the service. His advice and comments on church affairs, politics, technology, and any other subject are closely attended and almost always accepted as the best available.

794 Another indication of the importance of the church is its schedule of activities and the fact that all activities are well attended. Below I have presented the usual weekly church schedule, which does not include

A [See p. 34--Analyst]

[TEXT CONTINUED ON PAGE 35]

79: Lātūkefu H,I,M-4,5 (1964-1965) 1974
(1822-1875)
OU9 Tonga OU9

institutions, convinced that the only thing that differentiated the white man from the others in ability and wisdom was their possession of superior knowledge. In a sermon preached from Hosea 4:6, 'My people are destroyed for lack of knowledge', King George declared:

> See what knowledge has done for the white man! See what ignorance has done for the men of this land! Is it that white men are born more wise? Is it that they are naturally more capable than others? No: but they have obtained knowledge . . . This is the principal cause of the difference. (Young 1854:443)

Schools followed conversion throughout the islands of the group in order to meet the demands of the people. The more new schools were established, the heavier the demand for teachers became. Teachers were recruited from among the ranks of local preachers, and many were ill-suited for their task. So weekly teachers' meetings were organised in order to help teachers with their work, but it soon became obvious that the only remedy lay in the establishment of an institution for training teachers.

Accordingly, the first training institution was opened at Neiafu, the capital of Vava'u, on 13 July 1841 by the Reverend Francis Wilson, who had proved himself a very able educationist. Characteristically, King George took the lead. Without the knowledge of the missionaries he had organised the erection of a building for the institution free of cost to the mission, and while at Vava'u he himself attended the institution regularly. He also gave a large piece of land for the use of the students, who had to grow their own food. Some of the students were married men with families. The majority were trained as teachers while a few were trained to be assistant missionaries.

Unfortunately Wilson died after several months of sickness in March 1846. In the following year, 1847, the General Superintendent of the Wesleyan Missions in the South Seas, the Reverend W. Lawry, arrived in Tonga with four new missionaries, Thomas Adams, George Daniel, Walter J. Davis, and Richard Amos. Amos was trained as a teacher at the Normal Institution in Glasgow,[3]

[3] The system, founded by David Stow, embodied the idea of educating 'the whole man' (Stow 1840:12).

795 church officials comes directly or indirectly from the
434 agricultural system. It is not uncommon for a family to give more than fifty percent of its annual income to support the church.

871 An increasingly important focus of Tongan society is
178 on formal education. In many cases, the tangata poto (the
555 wise or educated man) is considered almost on par with
554 traditional leadership and has been able to ascend to positions of power and prestige within Tongan government
871 and society. Villages and families play a major role in supporting church, government, and private schools through
875 fees or by providing labor and produce. Teachers,
554 especially headmasters, are becoming increasingly influ-
178 ential personalities in the contemporary society.

621 Divisiveness is sometimes brought about by diverse
[578] religious affiliations within a village, but usually the spirit of neighborliness within a given village, especially a small one, makes it a viable social unit. In the past more villages were comprised of members of the same kainga, matakali or even ha'a. At present, however, most villages are comprised of individuals of many different families, lineages, and religious denominations, but there is still a feeling of "oneness" and the concept of neighborliness or feitokoni'aki (helping one another) within the village and
622 among affiliates of a common landlord. Traditionally,
178 village leadership was in the hands of the noble. At
565

89: Wood M,Y-4,5 (1924-1937) 1975
OU9 Tonga OU9

Tupou I's Queen), had 48 students in 1928 and increased steadily afterwards, under the direction of Miss Gwen Blamires and, later, Mrs. M. E. Thompson. The Primary School in Nuku'alofa had 288 pupils in 1927 and was the largest school of any kind in Tonga at that time.

A Government scholarship scheme from 1929 enabled some students from any secondary school to enter Newington College, Sydney; and others went to the Central Medical School in Suva which had been established by the Rockefeller Foundation, with support from various Pacific Islands Governments. In 1928 Tupou College, Nafualu, sent to tour Australia a choir of 30 boys, including the present king; a second, smaller choir toured the Australian States from December 1932 to April 1933.

In 1931 an Education Commission, appointed by the Government, recommended a division in secondary education — Tupou College to train future teachers and the Government College to concentrate on agricultural and technical education. It advised also that primary education should be left to the Missions, with Government subsidies. Because of party feeling, along Church and College lines, these recommendations lapsed.

For Page it was regrettable that the world-wide depression of 1929 and following years, with the very low price of Tonga's staple product, copra, gravely limited the Church's expansion. The Nuku'alofa church could not be built. Money could not be found for educational progress. The European ministers voluntarily took a percentage reduction in stipends. The teachers in Free Wesleyan schools did even more; some went month after month with no salaries and no complaints. A widowed Australian teacher, Mrs. M. E. Thompson, in charge of Queen Salote College and, afterwards, Siu'ilikutapu College, Vava'u, took no salary for a considerable part of her term of 22 years. From 1934 the Mission Board decided to pay the salaries of the European staff, not only as a relief to the Tongan Church, but to honour the principle that European workers were a gift from Australia to the indigenous Church. This action also rebutted any criticism from the seceding Churches that the cost of European staff was an obstacle to reunion. Page, who bore the brunt of post-union problems, waited for eleven years to take furlough.

By 1938 the Free Wesleyan Church had 25 primary schools with 2,266 pupils; with no grants, the buildings were inadequate and the teachers' salaries very low. The inequality of poll-tax assessments for students sixteen years and over had been a bone of contention since the Government College students had always been granted a concession of half-tax; partisanship delayed the granting of equal concessions to all College students until 1932.

Theological training for ministerial candidates waited until 1933 because of the surplus of ministers after union. The first theological students were accommodated at a wing of Tupou College, Nafualu; they were nine in number and included Sau Faupula, who became the first minister in the Pacific Islands to gain the Diploma of Licentiate in Theology, Melbourne College of Divinity.

* * * *

Changes in church procedure and in forms of worship came slowly, through the conservatism of the people who feared to depart from the practices of the early missionaries, and often through the opposition of the chiefs. The question of allowing preachers to wear the Tongan skirt *(vala)* was debated for some years.

621 554 178 [793] [875] [759] /106 cont./ The clergymen who conduct the numerous church services and preside over the banquets (faka-afe) have been given an important position in the village community. They may be followed in the new social hierarchy by the teachers who impart to the young the knowledge which is so esteemed, and the physicians (medical practitioners /cited in English/) who are experienced in the healing art of whites and know how to handle their instruments, medicines and pills in a manner secretly admired by a large part of the community. But there is also many a Tongan who does not hold an office yet plays an influential role because of his personal ability and skill (in his work as well as in his dealings with his fellow-villagers) and he can, especially in connection with acquired wealth, achieve greater respect in the village than that given to (usually younger) teachers [888] and physicians. Old people are, as always, respected. People listen to their advice, and they have a superior position, especially vis-a-vis, the young. No major building project is carried out without the presence of a group of older Tongans who, in the form of a kava gathering, acknowledge and sanction the work of the younger ones. 621 554 441 178 [191] Oddly enough, the Tongan traders who have their small (retail) shops in the villages and have, after all, quantities of desirable goods in their possession, /107/ do not experience the great respect that is shown them in present-day Samoa, for example. However, if the merchant is a very special person he--along with his activity--will be respected accordingly. (297)

[875] 297. For example, the Tongan V., a pensioned teacher in 'Uiha, has a small shop; he is accorded more respect for his former position and popularity than for his present activity. The native S., also a former teacher, has two shops on Nomuka; he has a prominent place in the village community because he taught many men and women in their youth, for which reason he enjoys almost general popularity; also, the running of his shops is psychologically adroit and attuned to the mentality

/276 cont./

872 the Tongan language and takes place on all the inhabited islands of the Archipelago, from Monday to Friday, from 8 to 13 o'clock. Vacations are in June (about four weeks) and from mid-December to the end of January. Half-yearly examinations are held and grades given out.

[875] The teachers who teach the mixed classes of boys and girls are mostly Tongans; only six schools have white teachers. Schoolbooks are mostly the property of the teachers. The children are taught with the help of blackboards and have notebooks, pens and ink. The schoolhouses, [346] [177] most of which are built of wood in European style (with corrugated iron roofs), are partly in bad repair. While the children of the lower grades 872 sit on the floor in Tongan fashion, the intermediate and upper classes 875 are in part provided with school benches--A certain drawback in this [516] [352] elementary school teaching is the much too small number of male and female teachers. Moreover, the teachers do not all have the necessary [191] knowledge; some of them teach English, for example, and are themselves unable to speak English fluently.

873 Two of theintermediate schools /cited in English/ run by the Free Wesleyan Church are attended only by girls (between the ages of 11 and 18) who therewith complete their schooling or go on to college. The subjects [875] of the primary schools are here developed further. The teaching staff consists of white and Tongan teachers.

There are ten "secondary schools" /cited in English/ (colleges) in the Tonga Archipelago, one run by the government, four by the Wesleyan Mission, two by the Roman Catholic Church and one each by the Mormon Mission, the Anglican Church and the Adventist Mission. The male and female pupils are aged 11 to 18 (21) and attend the colleges for about five years. In 1950 (754)

754. See Report of the Department of Education...p. 3.

there were 1650 boys and girls (commoners as well as nobles) at these educational institutions. Most of them are boarding schools to which

/276 cont./

873 students are admitted on the basis of elementary school examinations. The cost of such school attendance is quite low and is mostly borne by the parents.

[177] [178] These colleges are also run on the English system but, in keeping with Tongan needs, this is somewhat changed and less academic; there is /277/ practical training included (for example, agriculture [partly with machines] and animal husbandry [pigs, cows and dairy operation], cabinet making. The subjects taught are about the same as in the elementary schools, but the contents are of course correspondingly more difficult, and the boys are also given some basic knowledge of natural science and technology (simple mechanics). Teaching is done partly [191] in the Tongan language, partly in English. The colleges apparently do not have a high standard; they correspond more or less to the English [875] intermediate schools. Teaching is done by white and Tongan male and female teachers.

In the Tonga High School (Matriculation School) /cited in English/, which opened in 1947 in Nuku'alofa/Tongatapu, European and selected Tongan male and female students are trained up to university level.

This school is organized on the model of the New Zealand District High School /cited in English/. In 1950 (755)

755. See Report of the Department of Education...p. 3.

[875] [191] 42 white and 39 Tongan male and female students were taught here. The teaching body consists of a white "headmaster" /cited in English/ and three white "assistants" /cited in English/. Teaching is done in the English language.

874 In addition there is a vocational school in which young Tongans (over 18) are taught in subjects such as typing, bookkeeping and shorthand; after two years they take an examination and can obtain a positon [875] in government service. Only white teachers teach in this school. In 1950 (756)

/277 cont./

874 756. See Report of the Department of Education...p. 4.

28 Tongans were trained here.

874 In 1944 there was also an educational center founded in the Archi-
875 pelago for male and female Tongan teachers: the Teachers' Training College /cited in English/.

Here those natives are trained who are to teach in the elementary schools of the government and the churches. Before that, they attended an elementary school and a college and took a final examination. Their training at the Teachers' Training College lasts two years and is conducted by whites and a few Tongans; in addition they must do practice teaching for a year as assistant teachers in selected schools. In 1951 (757)

757. See Colonial Office, Report on Tonga for the Years 1950 and 1951 /cited in English/ p. 14.

45 natives were studying at this institution.

873 For more than 20 years the Tongans have also gone abroad to study;
1177 their education is financed chiefly by scholarships.

Thus in the year 1951 (758)

758. See Colonial Office, Report on Tongan for the Years 1950 and 1951. p. 14.

two Tongans studied at Gatton Agricultural College in Queensland/Australia, one at the Auckland University College (New Zealand) and one at Otago University (New Zealand), while three were trained at the Central Medical School in Suva (Fiji). Some Tongan children also (thanks to the intitiative of their parents or relatives) visit "secondary schools" /cited in English/ in New Zealand and Australia.

871 /278/ The Tongan educational system is under the supervision of the
645 Department of Education of the Tongan government. Crown Prince and Premier Tungi, who himself studied in Sydney, is the Minister of Education, and under him is a white "Director of Education" /cited in English/.